

Muḥammad Ibn ‘Abdul Wahhāb [1]

By al-Imām al-‘Allāmah Shaykh Muḥammad Ibn ‘Abdullāh Ibn Ḥumayd al-Najdī al-Ḥanbalī [2]

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(415) ‘Abdul Wahhāb Ibn Sulaymān Ibn ‘Alī Ibn Musharraf al-Tamīmī al-Najdī:

He studied *fiqh* with his father, the author of the famous book *al-Mansak*, and he also studied with others. He gained religious knowledge, and also taught it. He wrote an explanation of some religious issues and it was recognised as being well-written. He died in the year 1153 A.H.

He is the father of Muḥammad (ibn ‘Abdul Wahhāb), who was founder of the mission[3] whose evil has spread across the horizon. However, there is an enormous difference between father and son. Indeed Muḥammad (ibn ‘Abdul Wahhāb) did not reveal his mission until after the death of his father.

Some of the people whom I met have related from some of the people of knowledge narrations from the contemporaries of Shaykh ‘Abdul Wahhāb that describe his anger with his son Muḥammad. This is because he had not agreed to study the religious knowledge of his ancestors and the people of his area. His father had a presentiment that something would happen because of him, and so he frequently said to the people, *“How much evil you are going to see from Muḥammad.”* Subsequently, what Allāh destined to happen came to pass.

Similarly, his son Sulaymān, the brother of Muḥammad (ibn ‘Abdul Wahhāb), was also opposed to his mission. He refuted him emphatically with verses of the Holy Qur’ān and Aḥādīth, since the refuted one (Muḥammad ibn ‘Abdul Wahhāb) would not accept other than these two sources. Nor would he consider the sayings of earlier

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[1] Excerpted from: *‘Al-Suḥub al-Wābila ‘alā Ḍarā’iḥ al-Ḥanābila’* [Torrential Rain-clouds over the Graves of the Ḥanbalīs], page 275, published by the ‘Imām Aḥmad Bookshop’. This book was published originally by the Wahhābīs in Arabic. There is a chapter in it about Shaykh ‘Abdul Wahhāb and his son Muḥammad ibn ‘Abdul Wahhāb. The Wahhābīs did not realise that the text was critical of Muḥammad ibn ‘Abdul Wahhāb and have subsequently altered it in a more recent edition. For the original Arabic text see:
[http://www.marifah.net/scans/abdulwahhab-ibnhumayd-original.doc]

[2] The Muftī of the Ḥanbalī School of Mecca al-Mukarrama who died in the year 1295 A.H

[3] i.e. the Wahhābīs’ mission

or later scholars, whoever they may be, other than Ibn Taymiyya and his student Ibn al-Qayyim (al-Jawziyya). This is because Muḥammad Ibn ʻAbdul Wahhāb considered their sayings to be explicit verses which do not accept interpretation and he used them in debate with the people, despite the fact that the sayings of these two figures contradicted what he understood.

Shaykh Sulaymān named his refutation against his brother ʻ*Faṣl al-Khitāb fīl Radd ʻalā Muḥammad ibn ʻAbdul Wahhāb'* (The Empathic Speech on the Refutation of Muḥammad ibn ʻAbdul Wahhāb). However, Allāh protected Sulaymān from the evil and deception of his brother, whose great influence spread threat far and wide. This is because if one contradicted and refuted him, and he was unable to kill him openly, he would send someone to assassinate him in their bed or in the market-place at night, since he judged whoever contradicted him to be a blasphemer and legalised their killing.

It has been said that an insane person lived in the town and among his habits was to strike whoever he came across, even with a weapon. Muḥammad gave an order that this insane man was to be given a sword and admitted to the mosque where his brother Shaykh Sulaymān sat alone. When Shaykh Sulaymān saw him, he was afraid. The insane man threw the sword from his hand and said, *"O Sulaymān, do not be afraid; you are of those who are saved."* He repeated this many times and this is without doubt among the *karāmāt*.

